ISLAMIC EDUCATION

All praise is due to Allaah, abundant durood upon Rasulullah (Sallallahu alayhi wasallam) and blessings on the Sahabah (Radhiallahu-anhu).

Allaah Says:

> *"Certainly you have in the Rasul of Allaah a beautiful pattern (of conduct), for him who hopes in Allaah and in the Last day and remembers Allaah much".*
>
> [Qur'aan 33:21]

We are informed that there is a pattern of conduct in Rasulullah (Sallallahu alayhi wasallam) for THOSE who have 3 qualities viz:

(a) who hope to return to Allaah;
(b) who believe in the Last Day;
(c) who make the `Zikr' of Allaah in abundance.

Concerning the above development of the above qualities Rasulullah (Sallallahu alayhi wasallam) has mentioned various methods one of which is:

> *"Learn the compulsory doctrines and the Qur'aan and teach (them) to the people, for I am a mortal".*
>
> [Tirmizi - Miskhaat]

A good method in complying to the above has been the establishment of Madarris which are fountains of knowledge of Islaamic knowledge (`ILM'). Basically Ilm (Islamic Knowledge) has the chief object of cultivating the fears of Allaah so the Pleasure of Allaah may be gained. Rasulullah (Sallallahu alayhi wasallam) said:

> *"Imaan sustains a position hidden between fear and hope*

(fear leads a person to Jannat".

Ilm can be divided into 3:

(a) Beliefs
(B) Islaamic Practices;
(c) Dealings with people in general.

Rather unfortunately most of the syllabi of Primary Madaaris throughout South Africa whilst laying adequate stress upon (b) and Islaamic Practices, Items (a) and (c) are neglected i.e. Beliefs and Dealings with people. Failure to emphasise upon (a) (Beliefs) promotes ideologies of kufr. shirk and bid'at and neglecting (c) (the Dealings with people) leads the society into a social turmoil where neighbours become at loggerheads with each other and social evils (such as inter-mingling of sexes, dancing, adultery, fornication, gambling etc) permeate the whole community. Ilm is Nur (light), ignorance is darkness. Stress and effort on Ilm will dispel darkness and for this the teacher in the Madressa plays a role of utmost importance. Rasulullah (Sallallahu alayhi wasallam) has said:

"*I have been sent as a teacher*".

[Miskhaat pg 36]

Biologically, teachers are divided into MALE and FEMALE whilst technically they may be QUALIFIED or UNQUALIFIED and further either AUTHENTIC or NON-AUTHENTIC regarding which Ibn Sirin (Radhiallahu-anhu) reported:

"*This learning (of Qur'aan and Hadis) is Deen. So watch from whom you receive your Deen*".

[Muslim, Miskhaat pg 37]

From the above we deduce that we should be extremely cautious and particular about the one from whom we receive our knowledge. The condition and conduct of the teacher must be well observed and utmost caution should be exercised to prevent receiving Ilm from especially the

Ahle-Bid'at. [Muzhare Haq vol 1. pg 105]

Creating a sublime duty towards laying the foundation of the Muslim Ummah the teacher becomes the "*Muallim Khair*" in the eyes of the Shariat. Therefore he has to possess at least 3 qualities;

(a) to UNDERSTAND the child - Child Psychology - learnt even through experience
(b) the ability to IMPART his knowledge - his teaching methodology should be sound and easily understandable;
(c) Practically (the most important) without which the teacher will be jeopardising the pupil's Imaan ; For AMAL (action) is the NUR (light and proof) of Ilm. Unfortunately this last aspect is presently deficient in many centres.

Syfyan (Radhiallahu-anhu) reported that Omar-Al-Khattab asked Kaas:

"Who are the masters of Ilm?".

He replied:

"Those who act up to what they teach".

He enquired:

"What is that which removes learning from the heat of the learned?".

He replied:

"Greed (of wealth, fame, glory, power, position, status)".

[Darimi, Miskhaat pg 37]

ustaads may well be deluded into thinking that they are doing *"A good job"*

whilst failing miserably therein through subtle evils such as joking excessively and un-Islaamically participating in irrelevant banter; and WORST of all; practising very little of what they impart and thereby transmit incorrect beliefs and ideas to pupils who later become incompetent leaders of society. About such leaders is recorded:

> *"Incompetent leaders (in every field: Spiritual, social, political); when such unqualified leaders will be questioned and in response to the questions they will give fatawaas (decisions), they will thus err and lead others to error".*
>
> [Miskhaat]

Ibn Abbas (Radhiallahu-anhu) has also reported that Rasulullah (Sallallahu alayhi wasallam) had said that:

> *"There are two classes of my followers; when they are good, people are good, and when they are bad, people are bad - the rulers and theologians".*
>
> [Abu Nayeem - Miskhaat]

In view of the foregoing we should be grateful to those who are ever ready to take heed from the Qur'aan and Hadith and engage competent teachers to project true Islaamic practices. May Allah Paak guide us all!

NECESSARY GUIDANCE

by: Islaamic Research Organisation

Undoubtedly Allaah alone has the power to guide one on the path of Siraatul Muthageem. It is He who chooses to give certain people the most clear and detailed guidance about what they are to do. It is as clear as if He had whispered in their ears. These people are easily recognised by the way they carry out the orders of Allaah and their strict adherence to the Sunnahs of Rasulullah (Sallallahu alayhi wasallam).

On the other hand one wonders about the sort of person who goes through life blissfully and dogmatically confident - as if everything he does is based on direct instructions from above by some sort of private line. The most devoted Ulama and acknowledge Saints of history have always maintained the it is no easy task to be quite sure whether guidance really is from Allaah and when it is just one's intuition originating from within, which may be proved right or sometimes wrong. Therefore, contact with Ulama-e-Haq is imperative if one is to be saved from mis-guidance and Ulema-e-Haq are those who are prepared to lose everything material for the sake of upholding the Truth.

Where so many go wrong in looking for an answer is that they start with a mind already made up, with prejudices and pre-conceptions and sometimes even with a subtle resolution to bring Allaah round to their way of thinking (Na-uzo-billah). When we put the matter into Allaah's hands we have to do so honestly and with no strings attached.

When seeking advice from an *"authority"* on Deen, it is so easy to be misled of the *"authority"* himself is biased and uses religion to amass wealth. There is no question of closing one's eyes and picking out text with a pin or extracting a single verse of the Qur'aan out of context and basing a decision upon it. The sensible Muslim will not attempt to study the pros and cons of his intuition on his own. He is ready to take the advice, consider the opinion and invite the ..... and criticisms of the Ulama-

e-Haq whose qualities have been explained above. However, the following should be borne in mind when accepting guidance:

1. If the explanations given of a Hadith are not consistent with the teachings of the Qur'aan and incompatible with the basic principles of Islaam, such an explanation should be construed as a fabrication, a distortion, and a deliberate attempt to mislead innocent Muslims. There is always harmony and compatibility between the teachings of the Qur'aan and the Ahadith for there can be no faith of there is contradiction.

2. If there is lack of conformity, like mindedness and unanimity with commentaries of verses of the Qur'aan-e-Karrim and Hadith given by the Sahaaba-e-Kiraam, or the Imaams of the Deen, such explanations should be denounced as un-Islaamic and rejected and interpreted as an outrageous attempt to mislead for monetary benefits. To quote the meaning of the word out of context is an evil but to use it as a basis to propagate an ideology that is in complete disharmony with the basic fundamental principles of Islaam is blasphemous and can lead to clear cut SHIRK.

3. Musjazas (miracles) of Ambiya (Alaihis-Salaam) and Karamats (miracles) of saints are possible only by the Will and Command of Allaah. Allaah can at His discretion cause a miracle to be performed by a Saint or Ambiya at any time or place and under any circumstances. Such miracles cannot be attributed to emanate from any other source whatsoever, as this would render onto be an infidel (of the first order). If one claims to have the power himself of performing miracles, he has become an apostate (Allaah save us). Such a person;s claim should be vehemently refuted as he is a liar.

4. In this age of corruption and evil practices, Muslims have become so assimilated into an un-Islaamic environment, that their only salvation lies in their being constantly reminded of the Supreme

Orders of Allaah and the Noble practices of Rasulullah (Sallallahu alayhi wasallam). Instead of this, however, certain so called Ulama prefer to mutilate their preaching by deliberately stressing some facts and ignoring others to advance their own interests. They are no less dangerous to the free flow of authentic guidance from Qur'aan and Hadith than the enemies of Islaam, Burrelli censorship and anti-Muslim campaigns by the enemies of Islaam are two sides of the same coin. They have relegated the Fardh acts such as Salaat, Fasting Haj, rights of Allaah to insignificant status and elevated Musthahab (preferable) acts to distinctive heights and have branded Muslims not acting on Musthababs as irreligious. This is clear evidence of their heinous and dishonourable intentions of trying to restyle and remodel Deen to suit their own whims and fancies.

The people who are maintaining the sanctity of the Haramain Shareefain hold opposite beliefs to .... and are as such also branded "Infidels". It is interesting to note, however, that according to a Sahih Hadith (sanctioned as authentic even by Barrelli Moulanas) Shaitaan does not have access to those places. So how do .... reconcile this Hadith with these ill-conceived conceptions of those protecting the Haramain Shareefain. It is clearly evident that they are misguided.

5. If inconsistency, variance and disagreement have crept in with regards to the Fardh, Waarjibaaths and Sunnah acts, they can be rectified, the correct rulings and explanations given, and people can be exhorted to practice Deen as it should be. However, in the case of Musthahab acts it is vital to discard such practices pending a permanent and absolute rectification.

ISLAMIC IDENTITY

In this contemporary age of **"Fitna"**, the safest course of action for a sincere and pious Muslim who wishes to practices his faith is to take heed of the above advice of our believed Nabi (Sallallahu alayhi wasallam) as to be mentioned in the underlying Hadith. Under our trying circumstances we have been exhorted to hold fast to the Sunnah of Rasulullah (Sallallahu alayhi wasallam) and the Sunnah of his rightly guided Khulafa-e-Rashideen. There is only one group that will lead us to salvation - i.e. the Ahle Sunnat Wal Jamaat.

Rasulullah (Sallallahu alayhi wasallam) referred to this group when he said:

> *"Surely the Israelites were divided into 72 sects and my people will be divided into 73 sects. Each one of them will enter hell-fire except one".*
>
> They say (the companions) enquired:
> *"O Messenger of Allah (Sallallahu alayhi wasallam) which is that".*
>
> He replied:
>
> *"That on which I and my companions stand".*
>
> [Tirmizi]

Hadhrat Abdul Qadir Jilano (Radhiallahu-anhu) the greatest of all Saints, while commenting on this subject, states in his "*Ghunyat-Ut-Tafebeen": It is the duty of a believer to follow the Sunnat and the Jamaat. Sunnat is what the Rasul (Sallallahu alayhi wasallam) illustrated and the Jamaat is upon what the companions of the Rasul (Sallallahu alayhi wasallam) agreed".*

So it is the duty of the Muslims to maintain a separate and distinctive identity and not treading on the footsteps of the Kuffar and Mushkrikeen. We should take heed of the basic simple principles outlined by our Rasulullah (Sallallahu alayhi wasallam) that:

> *"Whosoever imitates a nation (group) becomes one of them".*

Keeping the above in mind ponder o the underlying:

SUMMARY OF A MUSLIM'S OWN DISTINCTIVE IDENTITY

(a) IN SPORTS E.G. SOCCER - RUGBY

UNIFORM: Important to avoid confusion during play. spectators can also follow game properly. if **both** teams have same colour and type of uniform, **chaos** can occur.

DIRECTION: Opposing teams must adhere to **their** direction of scoring. Otherwise penalties will be severe

RULES OF PLAY: Knowledge and correct following very essential. Players lacking this can make fatal errors and bring discredit to the whole team.

(b) In similar vain, followers of our Prophet (Sallallahu alayhi wasallam) have to adopt a **distinctive** identity, **some,** of which include the following:

* **OPPOSE** The Mushkrikeen
* **HEADGEAR ON** Even whilst taking meals as opposed to

christians who take it off.

* **PERFUME** (Halaal). Men allowed to use and not for women n public like non-Muslims.
* **PRAYERS** forbidden times include those during which others worship the sun, etc.
* **LENGTHEN BEARDS, SHORTEN MOUSTACHES**
* **GOLD AND SILK** Not for men
* **ASHURA FASTING** Extra Fast to oppose the Jews (Sehri of all Fasting also a distinctive Islaamic feature).
* **TROUSERS ABOVE ANKLES** Whilst non-Muslims take pride in having their trousers below their ankles.
* **GREETING PROCEDURES**
* **SOCIAL OCCASIONS** Non-intermingling of sexes
* **ARABIC WRITING** Itself opposing this English by its right to left direction.
* **EATING HABITS** All Halaal foods.
* **PRAYER DIRECTION** Original Qibla changed for Rasulullah (Sallallahu alayhi wasallam) and his Ummat.
* **LADIES HAIRSTYLES** (Horsetails, buns, etc) must be opposed and veil compulsion.
* **FUNERALS AND EARLY BURIALS** Burial direction also maintained

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REASONING IT OUT

by: Islaamic Research Organisation

NABI-E-KAREEN was given the most beautiful honourable name one could ever hope for. Indeed, MUHAMMAD - meaning the PRAISED ONE- befits so aptly to none other but the noble Prophet Islaam (Sallallahu alayhi wasallam). Yet, in spite of having such a praiseworthy name. The people in Arabia soon learnt to refer to him as AL AMEEN- the HONEST and the TRUSTWORTHY, for such rare qualities were not to be found elsewhere in that land of vice and corruption. Even before he was recognised as a prophet and ever since his noble birth, Muhammad (Sallallahu alayhi wasallam) became exceptionally conspicuous like a rose amongst thorns!

Not a single person who came to knew him - not even from his enemies - could deny the fact that: MUHAMMAD (Sallallahu alayhi wasallam) NEVER SPOKE A LIE: every word that passed his lips was HAQ, the absolute TRUTH. never to be doubted.

So when he has explained the virtues and benefits one can derive by performing any particular action like Salaat, Saum, etc. there can be no uncertainty about it. For instant if a Believer uses the MISWAAK knowing this to be the practice of Rasullulah (Sallallahu alayhi wasallam) why should he lose sight of the material benefits mentioned by the Prophet (Sallallahu alayhi wasallam) such as cleaning of teeth, improving memory, etc? In fact we must have full YAQEEN (firm conviction) that indeed we would certainly benefit the scores of virtues enumerated by Nabi-e-Kareem (Sallallahu alayhi wasallam).

Certain half-baked philosophers of today are preaching that only HALF sawaab is obtained by one who uses miswaak for the purpose of cleaning his teeth, cleaning his breath, etc. whilst FULL sawaab is obtained by one

who uses the miswaak whilst regarding the process only as an act of Sunnah without attaching any importance to the other aspects of the action.

There is no basis for these type of statements and even our dim-witted philosophers will fail to produce sharl evidence to back up their flimsy claims.

Another "haywire" type of argument introduced recently by those at their wits end is that all actions in this world (excepting what is known to be Farz. Waajib or Sunnat) is MUBAH or permissible. This dangerous theory is suggestive of a ludicrous situation where nobody can be answerable for their actions (everything being now permissible). Besides, this type of "convenient" Idea belies the very declaration of the Qur'aan [Ch. 5. vol.3]:

> "This day have I perfected your religion for you and completed my favour unto you. And have chosen for you as religion Al Islaam".

Surely something which is PERFECT and COMPLETE will never have loop-holes that needs to be covered by the wavering Ideas of dim wits!

The reasoning should be simple:

IF YOU DON'T KNOW SOMETHING, FIND OUT BY asking. Just to dismiss some problem by saying questions are forbidden or by remaining ignorant and declaring: EVERYTHING IS MUBAH (PERMISSIBLE), so I can do what pleases me. Is but the actions of fools.

> "Ask the followers of the Remembrance if you do not know". [Surah Naht- 43]:

If one sincerely wants to learn he MUST ask. Only those who are AFRAID to answer (perhaps for sinister reasons) will dwell upon isolated

cases and incidents and declare.

"Do not ask questions; Just DO what Is told to you."

MAY ALLAH GUIDE US ALL!

WHO SHOULD ONE FOLLOW............

OUR NOBLE Al Ameen (Sallallahu alayhi wasallam) .... or
the HALF-SAWAAB philosophers ??????

.......OF ISLAAM

by: Islaamic Research Organisation

A Muslim does not have to rely on external appendages to practise his Deen.

Unlike other Faiths where it is incumbent for a Priest or Pundit to be present in order to fulfil their religious invocations, in Islaam even a layman is permitted to lead prayers as long he is familiar with the proceedings and complies with proper physical requirements e.g modest dressing, ritual cleanliness, beard etc. A Muslim has no need for material support to conduct his prayers.

A sum worshipper will be helpless (and frozen) without the sun. Like wise, a Moon-worshipper without the moon will lose his balance and could become lunatic (loony). Similarly the Fire-Worshipper becomes cold and cannot continue praying without fire. Those who require foodstuff such as fruit etc. as ritual offerings will suffer a severe setback if for any reason the food is unavailable. (Attending this last type of prayer-session will depend on food. (Remove the food and see who comes!)

For a Muslim all such restraining materials and restrictions are taboo. Islaam being a Universal Deen for all times and generations is not chained to any limitations.

In fact, even the Assa (the staff held by the Khaatib in Jumma) is not compulsory but OPTIONAL! Obviously it would be foolish thinking to postpone or abandon a sermon only because on assa or staff is not available for some reason.

It can be noticed that Islaam attaches importance to NATURAL rules (such as ablutions, direction, times, keeping of beards etc.) which can be adhered to without difficulty by anyone and anywhere. People who reverse the natural process and disregard essential rules (like beard-

keeping for instance) and instead endeavour to make compulsory the optional practices (such as the holding of an Assa) are sadly mistaken and in grievous error and are really imposing unnecessary restrictions and making MOUNTAINS out of molehills.

It is clearly recorded in MAJM'A UL BEHAR [Vol ii pg 224] that whilst it is permissible to grasp the staff for support during Khutba, to reproach one who does not take its support is abominable, (Makrooh); and to overrate a praise worthy (MUSTAHAB) act is also abominable.

The MAJALIS-AL-ABRAR says:

> "If a work is done in conformity to the invitation of the worldly people for the sake of custom and usage of to save oneself from the people's reproach, it is HYPOCRISY and hypocrisy in devotion is unlawful (HARAAM)".
>
> [Surah Naht- 43]:

It is an unanimous and acknowledged principle of Jurisprudence (Fiqh) that if a praiseworthy (Mustahab) act is carried beyond its limits, it becomes abominable!

[Majma ul Behar vol ii, pg 249]

For the layman it would be well to remember!

> "When KNOWLEDGE comes knocking at your door, do not fly out of the window.......".